

THE 1368. 6.33.41
VISITATION:

OR,

Long look'd-for comes at last:

IN THE

SUBMISSION
OF

MR. BAXTER, MR. JENKINS,

and others, to the several parts of the

Act of Uniformity.

RABBI BUSIE.

*Pigg may be eaten, — exceedingly well
eaten. —*

B. John:

LONDON Printed in — AUGUST,
If one WON'T, another MUST.

1662.

NOTICE

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NOTICE

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TO THE READER.

READER,

 *When Lawes cannot prevail, Authori-
ty cannot awe, favours cannot ob-
lige, reasons cannot convince some
persons otherwile minded: Its our Last re-
fuge to presse upon them their own words, that
if they will not hear us, they may hear them-
selves, hoping that they will be unwilling to be
of their number who (as the Apostle saith)
Condemn themselves: If our hearts con-
demn us not God is greater then our hearts, and
knoweth all things.*

To the Reader.

This little Book hath cleared this great Truth for the use of the present age, and posterity, viz.

*That there is nothing imposed by the Act of Uniformity, but what hath been owned by Mr. Perkins, Mr. Dod, Mr. Ball, Mr. Baxter, Mr. Vines, Mr. Jenkins, &c. and other Non-Conformists that writ since the Troubles at Franckford, as appears by their own words, faithfully recited from their several Books and Pages to the impartiall; to whose reading the following quoted places in the Authors are Com-
mended,*

By your Old Friend,

R. L.

THE



THE
VISITATION,
OR,

Long look'd for comes at last.

Bishop, Mr. Baxter.

Bishop. **M**R. Baxter, I pray tell
*me seriously, Whether you
think in your Conscience
that Ministers ought not to submit to an Act
of Uniformity?*

Mr. Baxter. 1. We must obey both *D (p. ch.*
Magistrates and Pastors in those things *Govern-*
that belong to their Office. 2. It be- *ment, p.*
longs to their Office to command the *448.*
Modes and Circumstances of Worship,
for guiding them therein God hath
given

given them generall Rules. 3. We must not take the lawfull Commands of our Superiour to be unlawfull. 4. If we do through weaknesse or perversnesse take lawfull things to be unlawfull, that will not excuse us in our disobedience.

Bishop. *What do you think concerning a Liturgy?*

Mr. Baxter. My Lord, I have proved by seven or eight undeniable Arguments, 1. ^a That a stinted Liturgy is lawfull. 2. ^b That it is lawfull to use a Liturgy that is not taken out of the Scripture, as to the words, 3. Christ hath not commanded in what words I shall pray, whether imposed by others or not; whether with a Book, or a preconceived form or not: yet I am sure he hath commanded obedience and peace. 4. ^c I think that a stinted Liturgy in some parts of holy publick Service, is ordinarily necessary, 1. In reading the Word; 2. In singing Psalms; 3. In Baptism; 4. In administering the Lords Supper; 5. In blessing people in the name of the Lord; 6. In confessing our faith and sins in Marriage, Confirmation

^a Ibid. p.

359.

^b P. 380.

^c P. 367.

mation, Absolution, Excommunication;

7. In Prayer. 5. ^d I have declared ^d P. 367. that a form of Prayer at some times may not only be submitted to, but be desired, when the peace of the Church doth accidentally require it; and that he is far from the temper of a Christian, that sets so light by the peace of the Church, that he would not use a lawfull means for the procuring of it, when *Paul* would become all things to all men to save some.

Bishep. *What do you think (I pray) of our Liturgy?*

Mr. Baxter. For the Book of the Common-Prayer, though I have read exceptions against divers passages, I remembered not any thing that might not receive a good Construction, if it were read with the same candour and allowance we read the writings of other men, against which I hate to be peevishly quarrellsome; when God hath blessed this Church so wonderfully with a cautelous and a moderate Reformation, yet effectually, the more pitty it is that the very Modes of Worship and Discipline

*Disput.
Ibid.*

should be the matter of such sharp and uncharitable discords, which must one day prove the grief of those that are found to be the causers of it, and of the sufferings of the Church upon that occasion.

Bishop. *I pray what do you think of the Ceremonies of our Church?*

Mr. Baxter. To deal plainly with
P. 359. you my Lord, I think significant Ceremonies are lawfull, as the Surplisse, and sign of the Crosse, as a professing
P. 405. signal action, standing at the Creed, and adoring with their faces towards the East, which were used by the Primitive Christians as significations of their minds, instead of words; in all which cases its no Usurpation or Diminution to the word, or Institution of man, thus to determine: It is but an obeying of Gods commands, for my part I did obey the imposers of such Ceremonies, and would do it if it were to do again, rather than disturbe the peace of the Church, and be deprived of its Communion.

Bishop. *Do you think really between God*

God and your own Conscience, that the Scripture hath provided so exactly for all circumstances in Worship, that there is nothing left for Superiors to impose?

Mr. Baxter. No, Because Christs Law is an Universal Law for all Ages and Countries, but these circumstances cannot be of an Universal determination: For example; God hath commanded us to read the word, &c. which must necessarily be done in some time and place, gesture and number of words, but he hath not commanded what day, what hour, what Chapter, &c. — These things belonging to Superiors to prescribe, for common union and concord amongst men.

*P. 8.
Disput.*

Bishop. I pray what think you will be the issue of mens disobedience to such lawfull things imposed?


Mr. Baxter. Hereby the Members of the Church will be involved in Contentions, and so engaged in bitter uncharitablenesse and censures, with Persecutions and Reproaches one of another; which scandalous courtes will nourish Vice, dishonour God, rejoyce the Enemies,

mies, grieve the Godly that are peace-
able and judicious, and wound the Con-
sciences of the Contenders: We see
the beginnings of such fires are small,
but whither they will tend, and what
will be the issue of them, I know not.

Bishop. *Whom do I see behind you Mr.
Baxter?*

Mr. Baxter. Mr. Jeanes.

Bishop. *Mr. Jeanes, you are a person I
know not whether more eminent for your
parts, or your opposition to the Church:
What are your thoughts of the things now in
controversie?*

Mr. Jeanes. I have expressed my self,
f *Appear. f That the Church may be secure and*
Evil, p. *regardlesse of any Calumnies, and*
3. *groundlesse Exceptions against it; for*
 *there hath been so much spoken and*
written concerning this subject, as that
the pretence of weaknesse is quite taken
away from those that are capable of in-
formation.

Bishop. *I must confesse I have allwayes
thought, that if the Ancient Martyrs and
Confessors were raised from their graves,
they would all submit to an act of Unisfer-*
mity:

On this day about morning.
mity : I pray here what they say.

1. *Peter M.* If we hold on in diswading from these indifferent things, we condemn withall very many Churches, which have received the Gospell, and blame bitterly innumerable, who were formerly counted worthy of all praise.

2. *Beza.* Exhorteth the Non-Conformists in Queen *Elizabeths* time, that laying aside all bitterness of Spirit, as long as the truth of Doctrine, and purity of Conscience was safe, they would bear one another with patience, and obey the Queens most Gracious Majesty and all her Prelates heartily ; The things you contend for are not of so great moment.

3. *Zanchy.* I speak my Conscience sayth he before God, that I can take them for no other then Schismatics, that will not submit to an Hierarchy, as it is established in *England*.

4. *M. Bucer.* Therefore saith he, I desire and beseech you by the Crosse of the Son of God, by the Salvation of the Churches, which are all this day overwhelmed with Calamities, by the desired content that we should desire to
raign

raign in all Churches, by the peace that is in Christ Jesus : Again, I desire and beseech you, that you do nothing rashly in the businesse of Ceremonies:

5. *Peter M.* If he were alive, he would advise you to take heed, least those things of lesse importance by our strife, may be the means that those things which should be esteemed of greater force and value, either cannot at all be brought into the Church, either if they be once brought in, cannot be established with continuance.

6. *M. Hilder.* If *M. Hilder* lived, how powerfully would he perswade men, as he doth on 51, *Pf. lect. 35.* to satisfie weak Christians about the Surplis and Crosse, and to keep them from leaving the assemblies therefore.

7. *M. Baines.* How earnestly would holy *M. Baines* advise, that whosoever lyeth not in our power to reform, it shall be our zeal and piety to tolerate and patiently bear.

Bishop. *M. Baxter.* *How much private advantage would you part with for publick good ?*

Baxter.

Much a do about nothing!

Baxter. Truly the commands of the Magistrate, the Unity of the Church, and the avoiding of contentions and offences and other evils, are a sufficient warrant to me to obey in inconvenient P. 487.
Circumstantial of Gods worship, that otherwise could not be justified.

Bishop. *So the Martyr^s Hooper, who^s Fox p. 1367.*
stumbled at some Ceremonies, in respect of the publick profits of the Church submitted to them.

Bishop. M. Brinsley. *You are welcome, I pray what think you of the Controversies that vex our Church?*

Brinsley. Some are so wedded to their own wills, as to take up resolutions before hand, in case their opinions be meddled with, or their wayes be touched upon though never so tenderly; Yet they will come no more at the publick Ordinance, at least to hear such a Minister; This is but too clear an evidence that they are but too willing to be deceived.

My Lord, men should take heed how they before hand take up resolutions, whether

Schisme.

P. 19.

whether of opposing or not obeying ;
 Take we heed then how we entertain
 any thoughts that way, but rather pre-
 pare our Ears and Hearts to hear what
 the Lord will say to us by Superiors or-
 dained over us by him. Now I would
 prayse all my Brethren, if they would
 remember to keep the Ordinances deli-
 vered unto them.

Bishop. Would you own our Uniformity,
 Mr. Bond ?

*Sermon at
Savoy, 55*

Bond. Yes, for I observe how Christ
 submitted to the Uniformity of worship
 established among the Jews ; Therefore
 I may very well submit to an Uniformi-
 ty established among Christians.

Bishop. I pray Mr. Ball, what say you
 to the differences now on foot ?

*Against**Con. p. 8.*

P. 9.

Ball. Its true, its said to the despa-
 ragement of the Liturgy that it is taken
 out of the Masse-book : but alas ! many
 precious truths may be taken out thence
 as pearls may be taken out of a dunghill,
 really there are such things in the Com-
 mon-prayer, such doctrines there taught,
 and such practises there enjoyned that
 are so directly contrary to the Masse-
 book,

book, that both cannot stand together : Most things in the Liturgy of our Church, were in the ancient Liturgies before the Masse was heard of ; I think we can prove the Religion and Worship of the Church of *England*, with such undeniable arguments, as the gates of Hell shall not be able to prevail against.

Bishop. *What say you M. Josiah Nichols, will you now subscribe to that which you refused in the University ?*

Nichols. 1. I willingly use the Book Plea p. 10 of Common-prayer and no other form, unless sometimes upon extraordinary occasion by publick Authority, some other Prayer be assigned.

2. I subscribe willingly to the Book P. 3. of Articles, according to the Statute.

Bishop. *Do you Mr. Randall own any Church power, for imposing Ceremonies ?*

Randall. I have in the 131. p. of my Church, proved by Scripture and undeniable Arguments, that every particular visible Church hath power from God, to ordain some outward Rites and Ceremonies, for the outward carriage of Gods worship.

2. If

Randall
Church,
p. 148.

2. If we live in a Church where such things are ordained; which are simply unlawfull: we must take heed that we resist not this Power, or the things thereby ordained; We ought to bridle that dislike and refusall of things impoted, which we are by Nature too much inclined unto.

Ibid.

3. That which must over-rule the Conscience in the substance of worship is the Law of God; That which must over-rule it in Circumstances of worship is the Law of Superiors.

Ibid.

4. Take we such a course, whereby we may obey the Magistrate and the Church, and yet not offend the weak; This is Wisdome, yet rather obey the Magistrate, though with offence; For here disobedience is the greater sin, and so takes away the sin of offending the weak; and indeed in this case I do no offence, because my hands are bound, and I have no liberty to do otherwise.

Bishop. Truly Mr. Randall I am glad to hear thus much from you, being informed that you disliked our Ceremonies and Impositions,

sitions, and that you were ready to depart from our Church upon that account.

Randal. Really my own opinion, and my advice to others hath been this, 1. That we must resolve to bear with a great deal, rather than make a rent: for Schism is a great sin. 2. That we should suffer our selves to be over-born in things indifferent, by the Authority of the Church, till we are able to prove them simply unlawful, or to prove that there is a greater scandal in the use of them, than in disobeying the Voyce of the Church, or of the Christian Magistrate: For I know that it is a sin to disobey the Christian Magistrate, except that I know that God commands the contrary. In things indifferent I do but fear; and shall I run into a known sin, because that I would avoid a sin only feared?

Bishop. Good Dr. I am glad to see you; I hope you will not stand out against lawful Authority.

Dr. Gouge. 1. We are to allow the same Magistrate power to govern the visit. Church. P. 63.

Church according to his own Conscience, and to obey him in things not forbidden, for Conscience sake.

Ibid.

2. As for Conformity: If the spirit of the Ruler by Laws be stirred up against us, or our opinions, *We ought not to leave our places. Eccl. 10. 4.*

Ibid.

Let us lay aside our opinions, and patiently bear the private disgrace of Conformity from some censorious ones, rather than suffer our selves to be laid aside from the work of the Ministry, and thereby hinder the publick profit, and benefit, which the Church of God might receive by us.

Bishop. *whom do I see behind you? methinks it is Dr. Preston.*

Gouge. It is he my Lord.

Bishop. Dr. Preston, *Your judgement is deservedly valued, and practice exactly observed: I pray what do you intend in reference to the Uniformity imposed in matter of worship?*

Preston. A set Form may be used!

Abridgem. Christ prescribed a Form; certain
P. 437 Psalms are Prayers; and all along in
the Churches there have been set
Forms

Forms used. I have submitted and will submit.

Bishop. *Be there any more at Door?*

Messenger. Here is Mr. Dod, Mr. Cleaver, Harris, and Mr. Wheatley.

Bishop. Mr. Dod, *will you subscribe?*

Dod. I have for Peace, Order, and Conscience sake, always submitted *His Life* my own private judgement to the publick determination of Authority, in things indifferent.

Dr. Harris, *what say you?*

Harris. 1. These things need not be imposed; but when they are imposed, *Life!* they must needs be entertained.

2. I have always thought that a peaceable Christian might comply *Life and Sermon, P. 17.* with any Government and Order offered since the Reformation.

Bishop. *what say you good Mr. Wheatley?*

Wheatley. The Authority ordained over men of God, may put my body in what Posture and Cloaths they please. *Bride's cloath.* It shall be my care to frame my soul, and cloath that.

Ex ore tuo: Or,

Messenger. *Mr. Vines is come.*

Bishop. *Mr. Vines, I hope we shall not lose you, and your party: what say you?*

SACRAMENT
45. P. 1.

Vines. Most of the Ceremonies of our Church are antient and innocent; the Government of it primitive.

2. I remember we are *in facie Romuli*, and when we cannot have what we will, we must deny our selves so far, as to will what we have; This is not a state of perfection. But I gave satisfaction in this point to His late Majesty at the Isle of Wight.

Perin.

The London Ministers attend.

Bishop. *Let them come in ----- Mr. Caryl, what do you intend to do?*

Caryl. *Thus saith the Lord; Stand in the ways, ask for the old way, which is the good way, and you shall find rest to your souls.* The antient Customs of the Church, not contrary to the Scripture, may be allowed of; the antient Rule of the Scripture must.

In Job 33.

Bishop. *Mr. Venning, How is it that you gave over doing good in the Church?*

Milk,
Hony,
145.

Venning. A man should not omit to do good when he hath, nor commit evil though he have an opportunity to do.

do it. 2. Most men have a good opinion of their own opinion, though their opinion be not good.

3. 'A Christian needs walk circumspectly, lest he give them that are without an occasion to offend, or to them that are within an occasion of offence.

4. 'It is to be feared, that they who turn their backs upon the Ordinances of God, will at last turn their backs upon the God of Ordinances.

Bishop. Mr. Brooks, *will you leave the Ministry?*

Brooks. 'The love of Christ and of Souls doth constrain me: as there is an attractive, so there is a compulsive virtue in divine love, love to Christ and Souls will make a man willing to spend and be spent; *Solus amor nescit difficiat*; He that prays himself to death; he that preacheth himself to death; he that studieth himself to death for the good of Souls, shall be no loser in the latter end.

Bishop. *I hope he that can preach himself to death for poor Souls sake, may reach himself*

Ex ore tuo: Or,
himself to order, peace, and obedience, for
their sakes too.

Bishop. Mr. Burroughs, You are a
Peace-maker, what are your thoughts of these
affairs.

Burroughs. 1. Much may be allow-
ed to the supreme Authority, for
Peace and Orders sake.

2. Much may be allowed to one an-
other, for unanimity and agreement.

SECT. II.

Concerning the Covenant.

Bishop. Call Nie in: --- Nie, what
think you of the Covenant?

Nie. 'It is such an Oath as for mat-
ter, persons, and other circumstances,
'the like hath not been in any age we
'read of in any sacred or humane sto-
'ries.

Bishop. Do you think that the Covenant
was lawfully imposed?

Nie.

Iren.

P. 52.

73.

45.

Coven.

with Nar-

rat.

p. 10.

Nie. 'I pray my Lord hear the
'Parliament. Pet. right
Car. 3.

Long Parliament. "Whereas many of
"the people of this Realm have had
"an Oath imposed upon them, not
"warrantable by the Laws and Sta-
"tutes of this Realm; We humbly
"pray, That no man may hereafter be
"compelled to take such an Oath, as
"our right and liberty, according to
"the Statutes of this Realm.

Bishop. *Is any man obliged by this Co-
venant to alter the constitution of the Go-
vernment?*

Mr. Pym. 'As it is a crime odious in
'the nature of it, to endeavour the al- Speech
against
E. Straff.
'teration of the Government of the
'State; so it is odious in the judgment
'and estimation of the Law: to alter St. Johns
arguments.
Ibid.
'the settled frame and constitution of
'the Government is treason in any
'State.

Long Parliament. "It is malignancy
"to infuse into the people, that we
"mean to abolish Church-Govern- Rem. Dec.
1641.
"ment.

Bishop. *Do you think Mr. Perkins, that
godly*

godly and reverend man, and great Casuist, would renounce the Covenant? Let us bear him.

Cases
Conc.
p. 107.

Perkins. I would renounce any Oath that contradicts the Law of the Land, usurps the Magistrates power, takes away the Liberty of the Subject, and so is contrary to the word of God.

Ibid.

2. I would renounce any Oath which is made against the wholesome Laws of Government: because every soul ought to be subject to the higher powers, *Rom.* 13.

Ibid.

3. An Oath made by persons under tuition, who have not power to bind themselves, obligeth not; and we are not our own, *Numb.* 30. 3.

Ibid.

4. I'll renounce an Oath that bindeth me to that which is not in my power; yea if at first it were lawful, and after by some means becomes either impossible, or unlawful, when it becometh impossible, then we may think that God himself hath from Heaven freed us from that Oath.

SECT. III.

Concerning Resisting the King.

Bishop. *Gentlemen, Are you willing to declare it unlawful to raise Armes against the King upon any pretence?*

Ministers of London. We are resolved, either chearfully to obey, or patiently to submit.

Bishop. *what say you Mr Bates?*

Sermon
St. Dunst.
Jan. 30.
60.
Feb. 17.

Bates. A Patience and Meekness is the Crown of our Religion.

Bishop. *what say you Mr. Jacomb?*

Jacomb. *'Nobis obsequii gloria relicta est; Our glory is to obey.*

Sermon
May 29.

'Religion was planted by obedience, by that it is continued.

Bishop. *what say you Mr. Meriton?*

Sermon
Jan. 30.

Meriton. *'Curse not the King in thy heart, for a Bird of the Air will tell the matter.*

Bishop. *what say you Mr. Ley?*

Ley. *'It is a common scandal raised upon our profession, as if it were inconsistent*

Sermon
taken
March 9.
60.

‘ inconsistent with Government, as
‘ one pretends, whereas none can
‘ have a more real allegiance, and sin-
‘ cere obedience than good Christians.

Bishop. Mr. Jenkins, *There are
strange things reported concerning your
Principles, in reference to the present Go-
vernment.*

Jude v. 8.
v. 11, &c. Jenkins. It's true my Lord, I teach
‘ a liberty, but not such as may be an
‘ occasion of the flesh, or a cloak of
‘ maliciousness: nor indeed, is any
‘ thing further from truth, than that
‘ because of Christian liberty, men
‘ should not be subject to the Civil
‘ power.

Bishop. *Do you think a man may under
any pretence resist the lawful power?*

Jude v. 8.
p. 278. Jenkins. ‘ No: for 1. It is a sin a-
‘ gainst Gods Ordinance, *Prov. 8. 15.*
‘ 2. Its against the publick welfare.
‘ They that are weary of Magistrates
‘ are weary of all the comforts and
‘ blessings of peace. 3. Its against our
‘ own happiness. *An evil man seeketh
‘ only rebellion, therefore an evil messenger
‘ shall be sent against him; Eccl. 10. 8. I
‘ do*

‘do not remember that God suffered
‘any godly man to put another out of
‘Government, or to put himself in. *p. 300.*
‘Good men will not be bad Subjects, *v. 12.*
‘neither can evil men be good Sub- *p. 108.*
‘jects. *Fear thou God and the King, and*
‘*meddle not with them that are given to*
‘*change, their calamity shall come sudden-*
‘*ly, and who knoweth the ruine of them both?*

Mr. Manton.

Bishop. Mr. Manton, will not you
subscribe, that it is unlawful to resist Au-
thority under any pretence?

Manton. ‘By all means, let us obey *Jude 81*
‘every Ordinance of man for the Lords, *p. 355,*
‘*fake. The publick welfare is concern-*
‘*ed in our Obedience & Religion too,*
‘*both which should be very dear to*
‘*those that fear God. Better bear any*
‘*Inconvenience than bath the Country*
‘*in warr and blood.*

Bishop. whence comes it that men resist
the Magistrate?

Manton. ‘Vain man would be free *p. 347.*
‘and yokeless, neither would he have
‘his heart subject to God, nor his acti-
‘ons to mans censure. Some men will

‘not

p. 348.

‘not have their Consciences stand in
 ‘the way of their lust, nor the Ma-
 ‘gistrate in the way of their sin, but
 ‘every Christian desires to live under
 ‘the Magistrate peaceable and quiet
 ‘lives, in all godliness and honesty.

SECT. IV.

Concerning Subscription to the Book of Ordaining Priests and Deacons,

Bishop. *What think you Gentlemen of
 subscribing to that Book of Ordination?*

Mr. Ball. ‘We may subscribe to the
 ‘Ordaining of Ministers, which are
 ‘essentiall allowed by Gods word,
 ‘though as to some circumstantial or-
 ‘der, whereby in this, or that society,
 ‘the Minister is to execute that functi-
 ‘on he hath received from God; he is
 ‘not expressly allowed of in the word
 ‘of God. .

2. ‘If they be not lawful Ministers
 ‘who receive their Ordination from
 ‘Bishops

‘ Bishops, the Church throughout the *Mr. Ball*
‘ world hath been destitute of a lawful *part 1.*
‘ Minister this 1500. or 1600. years. *p. 25.*

Bishop, *what say you Mr. Baxter to*
this?

Baxter. ‘ So eminent in Gods graces
‘ and gifts were the Bishops, that their
‘ names will be precious whilst Christ
‘ hath in *England* a Reformed Church.

2. ‘ Our *Jewel*, our *usher*, our *Dave-*
‘ *nant* hath done so much against the *Baxter*
‘ Roman Usurpers, that they will not *Disp.*
‘ be able to claw it off them to the last. *Church Govern-*

‘ Moreover, who knoweth not? that *ment. p. 4.*
‘ most of the godly able Ministers of
‘ *England*, since the Reformation, did
‘ judge Episcopacy, some of them law-
‘ ful, and some of them most fit (for
‘ the Non-conformists were but few)
‘ and that before these late troubles
‘ and warrs, &c. the most through the
‘ Land did subscribe and conform to
‘ Episcopal Government, as a thing not
‘ contrary to the word of God; so that
‘ it is very evident, that it is very con- *Baxter*
‘ sistent with a godly life, to judge *Disp. ibis*
‘ Episcopacy lawful and just, or else
‘ we

‘we should not have had so many
‘learned and godly men of that
‘mind.

Bishop. Gentlemen, I am very glad to
see and hear so unanimous a consent to the
several parts of the Act of Uniformity, I am
told *Mr. Calvin* himself would conform.

*Ed. ad
Protest.
Selden
Not. in
Entyche*

Calvin. ‘I pray let there be one
‘Form of Prayer, and of Ecclesiastical
‘Rites, from which it may not be lawful
‘for the Pastors in their function to depart.
‘That 1. thereby provision might be
‘made for the simplicity of some.
‘2. That the consent the Churches
‘have amongst themselves may more
‘evidently appear. 3. That the extra-
‘vagant Levity of some that affect no-
‘velties may be prevented.

Bishop. Notwithstanding all this,
there be some tender Consciences that can-
not submit to Authority, what shall we do
with these?

*Of Tole-
rat. l. I.*

Mr. Edwards. ‘Its against the Con-
‘science of the Magistrate to tolerate
‘the erroneous Conscience of the Sub-
‘ject.

*Sermon
before Par-
liament.*

Mr. Case. ‘A toleration is the abo-
‘mination

‘mination that makes desolate.

Mr. Nalton. ‘Toleration is intol- *Sermon at Pauls*
‘rable. *1659. on*

Mr. Manton. ‘Believe not Seducers, *Jude.*
‘when they come in *sheeps cloathing*, it *P. 403,*
‘is but that they may get the power to *404.*

‘play the Wolves the better ; And
‘when Libertines increase, let the Ma-
‘gistrates look about them. There are
‘clouds gathering together towards a
‘dismal storm, and though they seem
‘to be meek, and full of love, while
‘their party is contemptible, yet when
‘they grow considerable, they appear *Mr. Man-*
‘in their colours. *ton on*

‘Many fear a second deluge of An- *Jude 403:*
‘ti-Christianism, but that is not so
‘probable as the seditious Insurrecti-
‘on of Sectaries. The perilous times, *Mr. Man-*
‘*2 Tim. 3,* are not from the Anti- *ton ibid.*
‘Christian, or Popish party, so much
‘as from the Libertines, who are
‘heady, high-minded, trayterous, &c.
‘Our danger is not from a Popish par-
‘ty, that carrieth things on by power
‘and greatness, so much as from a
‘party that creeps into houses, and
‘leads

'leads captive silly women, having a
'form of godliness, and denying the
'power thereof.

Bishop. *Beloved, If there be any consolation in Christ, if there be any comfort of love, if any fellowship of the Spirit, if any bowels and mercy, fulfill ye my joy, that ye be like minded, having the same l.v., being of one accord, of one mind.*

Phil. 2.
1, 2, 3.

Let nothing be done through strife and vainglory, Amen.



FINIS.

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